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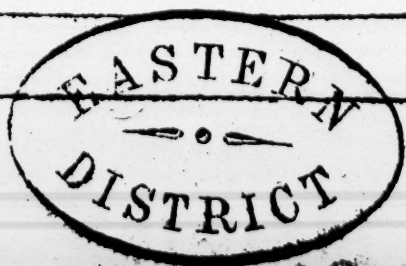
TREVV DISCOVERSE OF
THE ORDER OBSERVED IN
the assemble & meeting made
by the leaue of the King at
Fontainebleau:

FOR THE EFFECTV A-
*ting of the dispute agreed vpon, be-
twixt the Lord Bishoppe of Eureux,
and the Sr. of Plessis Mornay, vpon
Thursday being the 4. of May Anno
Domini 1600. In the presence of the
Kinges Maiestie, of many Prelates,
Princes, Lords, Gentlemen, and other
persons of diuers qualities;*

CONCERNING THE FALSE-
hoodes which the aforesaid Lord of *Eureux*
had marked in 500 places, cited by the
aforesaid Sr. of *Pleilis* in a booke which
he lately made & imprinted against
the most Blessed Sacramēt of
the Altar.



Translated out of French.





THE PREFACE OF
THE AVTHOR.



AVING knowen the truth of al that which Passed cōcerning the conference made at *Fōtainebleau*, betwixt the Lord Bishope of *Eureux* & Sr. of *Plessis Mornay*: and likewise scene (being pre

sent at the said *Fontainebleau* in May last) the execution therof, with many graue and credible witnesses: I then thought good for the importance of so weighty a matter, to write some breife remembrances, for mine owne perticuler contentment: hauing then, nether will nor mind, to write any other more ample and larger discourse, for that I probablie beleued with many others; that either the King (by whose authoritie this said matter was brought to passe) would cause some thing to be publi-

shed to this effect, or (at the least) that some other more wise, and better writer, then euer I shall be, would take in hand to set it downe more largely and more exquisitely then euer I should be able to do; But since that (as I perceauē) this hath not only bene left vndone, but farther that some haue very meanely, published and dispersed abroad by writings, and priuate coppies many different discourses of this selfe same subiect: some whereof (albeit they were trew) yet neuertheles were so short and so breife, that they want many necessarie circumstances which giue light and grace vnto the worke: And other some (not with out suspicion of wicked intention) say not all that they should in pointes of greatest substance, which concerne the falshoodes, discovered, proued and adiudged in the said conference: I haue thought it therefore some thing belonging to my seruice and dewtie as a Catholicke, and of a faithful subiect of the King, to reduce the whole matter into the forme of some ample discourse, not only for mine owne priuate contentment, but also for the comfort & consolation of many good people which may read and peruse it; Likewise of some of my perticuler frendes, who haue bene importunate with
me

me, to imparte this matter vnto them, onely vnder priuate coppies and writinges, whilest that it should please the King to cause it to be published by his authoritie, folowing the faithfull actes which he shall cause to be publickly collected; vnto the which I submit this present writing from hence forth, as vnto the pure & cleare fountaine of truth.

Surely this action is so famous, so solemne, and of such consequence, that it requireth (to bee well vnderstood) an instruction to bee brought farre from hence, to the entent that being dewly considered it might cheefely redound to the glory of God, (the principall author of this so greate a good) to the honour of the most Christian King of *France* and *Nauarre*, who hath bene a most worthie instrumēt affording both prudence & iudgement requisite to the perfection of so great a worke: and to the praise of the Lord Bishoppe of *Eureux*, who valiantly entred into the feild of this spirituall combate, and woulde him selfe alone charitably beare the weight of this great burden, in the presence of his Maiestie, of so many Princes, Prelates, Lordes, Gentlemen, and other worthy and honorable personages of diuers qualities, that no man neither can, nor

ought iustly to dout of the truth of those things which haue passed about this subiect, vnto the which, his Maiestie hath bene (as it were miraculously) inuited by the saide *Sr. of Plessis* as hereafter it shall be deduced and declared.

To vnderstand therefore this discourse from the first issue and beginning thereof, it behoo-ueth to consider, that some yeares past before this conference, the saide *Sr. of Plessis* made and imprinted a grosse and large volume, directed principally against the truth of the most blessed Sacrament of the Altar and the Sacrifice of the Masse. and in following of this subiect, he industriously endeououred to shake all the principall foundations of the Catholicke faith and religion, which he hath impugned with all the reasons and discourses which he could possible devise; fortified as he thought best, with a greate Number of places and authorities, not only taken forth of the holy scripture, but also (for the most parte) out of the writings of the holy auncient fathers of the Church, as well *Grekes* as *Latins*; whom he is inforced to corrupt, and maine at his pleasure to make them speake in fauour of his opinions thinking to giue a greate blow, and to performe well his purpose, if he could be able to
destroy

destroy the beleefe of Catholickes by the selfe same fathers of the Church, by whose writings and witnes the truth of the Catholicke religiō hath bene alwaies defended against all the heresies which haue spronge vp since the beginning of the Church.

This booke in truth, very laboursome stufed with long tedious sentences, and giuing an apparence of greate studie and learning, hath bene long time a hatching before it was disclosed, for that it could not other wise be done, seeing that the greatest part of the more learned ministers of *Germanie, England* and *Geneua* haue brought hither their collations and haue contributed their labours by the memorialls which from all partes they haue sent vnto the saide *Sr. of Plessis*, where with hee hath holpen him selfe, as well as he could; & besides this he was greatly asisted by the labours of those who made the *Centuries of Magdeburgh* with whose extractes and notations, he greatly deceaued him selfe, by relying him selfe vpon the faith of others, which (in such affaires is verie doubtfull) in steede of vewing the bookes and proper originalls of the places which were cited.

After this maner the saide *Sr. of Plessis*, be-
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ing furnished with this wicked & feeble caution or assurance hath ouer lightly engaged his soule and his honour by making this booke to shine forth with a haughtie and proude appearance: where with he hath filled, or (to say more fitly) hath defiled all France, and diuers other countries thereunto adioininge.

With the noise of this thunderclap, the Catholicke Bishops and Doctors were quicklie awaked, and hauing serched out this venerable booke, they refuted, censured, and publickly condemned the same, by preaching and by writing, to be filled with lies errors, deceits and cosonages, not onely in the groundes of the articles of the Catholicke faith, but also in falsifying a greate number of textes and places produced and cited by the saide *Sr. du Plessis*; whereof some are clipped, others altogither false and inuented at pleasure, other some alleaged in a sence cleane contrarie to the meaning of the authors, others so impudently cited that he hath taken the obiection made by the author in steed of the resolution which immediately followed cleane contrarie. And others so accorded vnto their pleasurs, that they haue founde out sermons or Epistles quoted in farre greater number then euer the Authors did
make

make, as if one should name or cite the 62. epistle when as the Author wrote only 60.

These impostores & cosoners (or partakers with them) being after this sorte discovered, and examined, were also presently marked by certaine Catholicke Diuines who haue writtē of them, emongst whō *Monfr. Bulenger* hath the honour to haue first written against them very sincerely, and afterward was there printed a booke intituled, the Inuentorie or register of the said false places, vnder the name of *Monfr. du Pui*. Chantre and Cannon of *Basas*, who was seconded by the Fathers of the Societie of Iesus, *Fronton le Duke*, and *Richeomine* who haue writtē therof very learnedly, against whom, neither the said *Sr. du Plessis* nor his adherents were able to do any other thing but to cloake vp the matter, and to ward the blowes by excusing them selues to haue bene deceaued in the number of the epistles, or by citing one Doctor for another, or els that it was the fault of the Printer: And after this sorte from the begining, this booke hath passed with thos Bookes, with out any other rumor, sauing that the Catholicke Preachers, who (as it hath bene said) haue vpon all occasions, both gently and constantly argued this booke of falsehood in

many points which they haue diuerſly examined according as it ſeemed conuenient for the to handle, according vnto the Theames propoſed in their ſermons.

After this the aforeſaid Lord Biſhop of *Eu-reux*, as a wiſe and worthy Prelate: hauing laboured likewise about the examining of this booke, and by his greate ſtudie and learning quickly knowing the truth of the cōmon iudgment, of all learned and wiſe men concerning the aforeſaid falſhoods: hauing well and exactly ſearched both the one & the others; and ſeeing that the verifying of the ſame would be very eaſie, when as the examination therof ſhould be done by publike authoritie, he made likewise his intention to be ſpeedely known, and what he thought concerning this ſubieſt, with ſuch weightie conſideration and firme reſolution that herewith all the aduerſaries remained altogether amazed.

This was done about LENT *Anno 1600*, at which time (by the will of Almighty God) happened a very notable accident which ſerued greatly to the aduauncement of this buſines, to wit, that the *Sr. of Saint Mary du Mont* (then an Hereticke but now a Catholicke) a Gentleman of *Normandie* of a good houle and
reputa-

reputation, was touched by these occurrents with desire of knowing the truth, and to be better informed of his saluation: This partie to come vnto this light, vsed all diligence wherewith aman might be ouercome with great and firme reasons. To this effect, he beganne to frequent sermons: after that, to come to conferences, wherewith he was greatlye edified; and knowing not how to answere any farther, brought vnto the said *Sr. du Plessis* that which he had learned, to the intent that he should not be thereby deceaued and to receaue answer of him who might haue kept him from being deceaued if he had bene such a one as he was thought to be. But finding him feeble in his resolutions, he coniured him to speake with them which did instruct him, whereunto being vnable for to bring him he complained therof vnto him selfe and reprooued him, for that he abandoned him at that time, wherein he ought most of all to assist him, telling him also that hee maruailed not much, if that the Lord of *Eureux* did attache his booke with falshoods. Wherewith the said *Sr. du Plessis* was so nipt and prickt, that rising vp on his feete, spake with great vehemencie, these wordes. I will maintaine against him, that my booke is
trew,

trew, and all the places therin quoted and cited. Then the said Sr. of *Saint Marie*, asked of him if he would write vnto the said Lord of *Eureux* that which he presently said vnto him: and the saide Sr. *du Plessis* hauing answered these wordes: yea I will do it, he was at that instant vrged to take his pen into his hand, and thinking to write a letter vnto the said Lord of *Eureux*, he wrote a bill of defiance: sommoning him to present a request together with his vnto his Maiestie, to come and proue his saying before some chosen and authorized Commissioners.

The aforefaid Lord of *Eureux*, labouring then about the examining and clearing of the said falshoods, iudged that God wold destroy this ouerhardie (I will not say rash) champion, and make him serue for a foile or shadow vnto the Diamant of his Church: did therefore accept of the combate vpon this defiance, & coniuied him not to recal his challenge but to stick to his words, binding likewise himself to come vnto the Roiall feild which should be chosen and designed by him, for this purpose: and euen as the said Sr. *du Plessis* made his defiance by writing, euē so the Lord of *Eureux* iudged it conuenient, that for the glory of God, he
should

should likewise answer him by writing, and for that this facte did touch in generall the wholle Christian and Catholicke Church, it should therefore be permitted and published abroad, together with the letter of defiance sent vnto him by the said *Sr. du Plessis*, which thing was presently performed, according vnto these transcripts folowing. After this fashion the said *Sr. du plessis* in lieu of thinking of his conscience and of acknowledging sweetly his error, by a charitable conference and familiar instruction which he might haue taken with the said Lord of *Eureux*, God permitted him to engage him selfe very impudently in this defiance, and so he inclosed and fastened him selfe ouer suddainely within a snare, from the which he will neuer be able to know how to rid him selfe. God permitting that he should before he was aware, enter into this laborinth, therby to worke his glorie & the saluatió of his people.



*A Coppie of the citation of
Sr. du Plessis.*

THE *Sr. du Plessis* requesteth that the Lord of *Eureux* and those who blame him to haue falsly alleaged in his bookes, will ioine with him, and subsigne a most humble request and present it to the King, to beseech him most humbly to ordaine and authorise Commissioners such as it shall please his Maiestie, personages of learning & requisite honestie, before whome the said *Sr. du Plessis* may verifie from page to page, and from line to line, all the places which he hath alleaged in his booke, and that euen by those bookes and exemplarie copies, as are printed in such Townes and Vniuersities as the Romane Church doth not suspect: In testimonie wherof I haue signed these presents. At *Parise* the 20 of March. Anno 1600. The signe of *Plessis*.

*A Coppie of the answere of the
Lord of Eureux.*

The Bishop of Eureux to the Reader greeting.

HA VING receaued this citatiō, the brute and coppies whereof do flie already abroad through the countrie, writtē and signed by

by the hand of *Sr. du Plessis*: and seeing it is no citation of a perticuler person, to another perticuler person, but of one side or aduerse parte vnto another, I thought that the interest of the Church her cause could not permit me, either to let it runne vnanswered, or yet to answere it in secret. For as the full scope of his offer is nothing els (if we refuse it) but to reape the fruit, and to take the aduantage of the silence of Catholics, as a publike iustification of his works aboue mentioned, so it is reasonable that my answere be publicke and that the aduersaries of the Church may not haue the aduantage to publish the one, and keepe in secret the other.

Wherefore that heauen and earth may see in what fashion we haue proceeded, I declare by these presents as well to him, as to all others which shall happen to read them, that I haue accepted this his appeale and challenge, and likewise do summon him reciprocally to procure the same to proceede to effecte, and not only to end the same in simple wordes. Wherefore to take away all sorts of delaies and obstacles. I protest from this hower, that I desire to come at the first blow vnto the cheife point of the matter, with out binding my selfe to this tedious method of examining his booke, page
after

after page, and line after line, which would be a colourable pretext to make his offer nothing different from a plaine refusall. For besides that no patience of Cōmissioners would be so perseuerant and strong, but woulde be wearied out, before they had in this sort examined the tenth part of his worke, there wold also be found in euery page some falsehood not so euident, for the iustification wherof he wold record an act in preiudice of the Church if we would not demurre and stand with him in contestation; which also if we did, he wold cast anchor there, and fasten the dispute vpon the first thing which offered moste matter of prolongation, and so would hinder the examination of all the other. Therefore as well for these causes, as also for that it appertaineth not to him who is accused of falshood to propound the pointes wherof he ought to be examined; but to him it belongeth who accuseth him to propound the arcicles which he will obiect against him. This here is the protestation which I make before God and man, that I bind my selfe to shew him (in any place furnished of bookes, & in such company of capable men as it shal please the King to ordaine, yea in the presēce of his Maiestie, if it so please

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him

him to haue the contentment therof) 500 enormous falshoods well and trewly numbred, with-out any hiperbolicall speech, all in his booke against the Masse, the which to auoid excessiue prolixitie, I will choose out emongst a great number: and these shall-be allso manifest and palpable, that they shal need no other dispute to conuince them, but the only opening of the bookes alleaged.

Againe if after this concertation, he shall defend his side and partie agreued, and picke out of all the citations of his bookes, or in his bookes, sith hee speaketh in generall, those which he shall iudge to be the most strong and seeme to yeeld him best aduantage; I here oblige my selfe againe for this last act, to refute all that his wholle election of such places, and will shew him, that neither in his booke against the Masse, nor in his treatise of the Church, nor in his replie touching traditions, there is one only place which is not falsly or impertinently, or not to the purpose alleaged, & that by the very *Greeke* and *Latine* exāples of the impression of *Geneua*, *Basill*, *Hildeburgh* and other Hereticall Townes, all which notwithstanding I desire to be vnderstoode as spoken with-out the impeachment of the per-ticuler

ticuler honor of the saide *Sr. du Plessis*, whom excepting his religion I honour according to his estate and degree, not intending to accuse him any farther but of to much credulitie, and relying vpon false collections. and vpon the falshood and deceit of those who abuse the dexteritie of his pen. And as touching the instant request that he maketh vnto me, to ioine with him in request to the King. I declare againe by these presents that thereunto I grant him my full will and consent, houlding my selfe from this present to haue already signed the same; yea if neede should require with my owne bloode, Infinitely reioysing that after so many victories as his Maiestie hath obtained ouer others, and of him selfe, that the good Angell of *France* hath now opened vnto him the gate to an other no lesse glorious then the rest. And hauing like *Constantine* the greate, restored peace and repose to his owne estate, now also hereby to restore the same vnto the state of God which is his Church, for it is not in this cause alike vnto former disputations where was question of the truth and of the interpretation of scriptures, in examination whereof the shifts subtelties and flights of the parties might make the matter vncertaine to the

hearers, all this matter of debate consisting only, not in discourse of dispute, but in questions of actes in the only vew of the bookes, wher no other matter is required but only eies to see, whether the places by vs accused be in the authors by him alleadged, yea or no. And yet not withstanding from the crime of so many falshoods gatheted together dependeth & hangeth the ruine of the cause which is defended by such weapons, by meanes whereof we are greatly obliged to the prouidence of Almighty God for that he hath permitted that in this last indeuour, the ministers should put the heades of their inpostores and cosoners vpon one only body, to the entent that they might be all cut of at one blow, and that the poore abused people seeing the infidelitie of those men discovered vpon whose faith they beleued, should forsake and abandon them, and returne againe to the Church, which is the pillar and firmament of truth. To the entent therefore that this happie enterprise may speedelie proceed with-out all kinde of delay, I do not only subscribe, with the saide *Sr. du Plessis*, in presenting his request vnto the King, but also doe promise him farther besides this, that in the executiō of this matter I will vse all meekenes

nes, modestie, and beneuolence towards his
 perion, esteeming it a thing most reasonable
 that those combates and conflicts which pro-
 ceed of chairtie should also be executed with
 charitie. And as our Ancestors in the sacrifices
 which they offered *vp* for peace and con-
 iugall concord, tooke out the gaules
 from the *Hoastes* so in disputes ta-
 ken in hand for the peace and
 concord of the espouse of
 God, which is his Church
 we ought likewise to
 take out all gaules
 and bitternes of
 contention.

*Made and signed by me at the Castle of
 Condey the house of the Bishop of
 Eurenx the 25. of March
 Anno. Domini
 1600.*

signed. Iames Bisshoppe of Eurenx.

*The Copie of a letter sent vnto the
King by the Said Bishopp
of Eureux.*

SIR, I haue sent vnto your Maiestie a bill of defiance, which *Sr. du Plessis* directed vnto me, about the examining of the allegations of his booke, together with the answere which I made him. I should be vnworthie to serue so couragious & noble a personage as your Maiestie, if I should refuse his appeale, & principally in a question which is to be ended without bloudshedding, and which hath no other scope but the honour of God & the saluatiō of the vāquished, & therefore I do promise that the maner of my behauour in this matter shalbe agreable vnto your Maiestie, if it shall please you to accord vnto the request of the said *Sr. du Plessis* which he seemeth to present to this end, as I likewise most humbly request, and I hope your Maicstie shall plainly see the effects of my answere shall surmount the words thereof. In the meane while I pray God to giue you his grace to restore as well the spirituall affaires of your Realme as the temporall. *At Condie 28 of March 1600.* a litle lower was written

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ten D.V. M. and vnder this: *Your most humble & obedient servant: Iames Bishop of Eureux Sr. du Plessis*, seeing him selfe to be taken at his word, & his citatiō or defiance to be receaued and accepted, (perhaps with more freedom and assurance then was imagined) and that the people were fully possessed with this matter by a Declaratiō made by the said Lord of *Eureux* with great weight and resolution, thinking to appease the wind which did blow in the Bishops fauour, was counsailed to publish some litle writing in forme of extenuating it, the tenor wherof was as foloweth.

The Answer of Sr. du Plessis, to the writing published by the Lord Bishoppe of Eureux

The Sr. du Plessis sendeth greeting to the Reader.

FOR that it hath bene tolde me that the Lord Bishop of *Eureux* hath published in print that the places of the Fathers cited by me in my booke were false: I gaue forth in writing and signed it with my hand bearing date the 20 of March 1600 a certaine challenge (which afterward the said Lorde of *Eureux* made to be printed) to haue beene priuately

sent vnto him, and that by the direction of his owne brother, vpon the which neuerthelesse the said Lord of *Eureux* caused to be printed an aduertisement vnto the readers, Dated the 25 of Márch, which was cried throughout the citie in lieu of sending vnto me his answere by the like way: Let the reader iudge if this fashion in matters of appeale (for so he calleth my challenge) bee a thinge to bee receaued: or if contrariwise it bee not subiecte to sinister interpretation. neuerthelesse the euent of this matter shall iudge better of his intention, wherunto I willingly referre my selfe. Likewise of this my priuate challenge of one perticuler man to an other perticuler person, hee made it a defiance from partie to partie, like vnto those which are made to be cried betwixt nations in an armie vpon their priuate quarels or complaints. Let the reader likewise iudge of this proceeding in conference of religion which ought to bee done for vnitinge of mens soules, and not to disunite mens affectiōs. Consequently he refused the examen whereunto I submitted my booke before the Commissioners to be made from leafe to leafe, and from line to line, and maketh shew to feare the paines of the Commissioners.

Let the reader also iudge here if this could be more conueniently done without superfluitie, but I answered him that we will keepe so easie and so breife a methode that this their paines shalbe conuerted into a very delightful pleasure.

But his greife is, & he can not dissemble it, that he feareth (saith he) least that by falsehoodes lesse euident I should receaue an acte or preiudice of the Church, that is to say, by following most manifest truthes I should preiudicate against his cauelations and calumnies for since that this debate may bee ended by trew reading, what meanes haue I in such an examine to deceaue the iudgment, or rather the sight of our Commissioners.

He skirmouseth in thend, that he will shew me 500 falshoodes already counted. &c. But they will not easily beleue him who know that such boasting speeches haue continued without any effect aboue twentie yeres, to this I can make no other answer, but that then we shall see what he is able to doe.

Because therefore I will not stay and arrest my selfe in multitude of wordes, which often times serue for noe other end then to make thinges runne a stray. I will notwithstanding

all this account my offer as accepted. And frō this stepp I haue beseeched *Monfr. the Marefchal de Bouilon* (going to take his leaue of the King at *Boys du Vincennes*) to present vnto him my most humble request, by the which his Maiestie is beseeched to vouchsafe to ordaine commissioners for the aforesaide ends. Lett there be stirred vp, (if it please God to blesse it) by this greate desigment, worthie of the magnanimitie of our King, a holie reformation of the Church in this realme, by meanes whereof we may see in our one only King, three great Emperors A *Cesar* by conquering his enemies, an *Agustus* by pacifying his estate: & that which is farre aboue all this. a *Constantine* and restorer of the Church in our Christianitie, by the Puissant example of his kingdome.

This was accomplished so seriously by the saide *Sr. Marefchal* the last day of March that his Maiestie by his answere gaue me greate hope, that verie speedely he woulde giue vs meanes to bring this matter to effect, for the hastning wherof I haue most hūbly beseeched him this morning by my letters, and this also I humbly beseech of the Creator of all things with my wholle hart, both for the instructiō of his people; & also for the ending henceforth of
trifling

trifling with words Made at *Paris* the first day
of Aprill 1600. *signe du Plessis.*

This matter being brought to this passe
could not bee recalled againe, the combate
could not be any more refused, each one ac-
cepted of it, each one gaue gaige for it, and
the King being well instructed and informed
of the wholle matter, interposed his authority
agreed therunto, would haue it performed, &
desired it with so great demonstrāce of good-
nes, zeale, and holy intention, with such pru-
dence and grauitie that all sorts remained edi-
fied, and seemed from thence forth that all
thinges set aside, each one in this matter tru-
sted in the goodnes iustice and equalitie of his
Maiestie, and there was not so much as any
one which redoubled not his praiers for his
prosperitie in attending the execution of so
greate and serious preparations. The which
shortly after Easter *Anno* 1600 began to haste
and to go forward, & since that it was through-
ly resolued vpon that the matter should pre-
sently be taken in hand, his Maiesties pleasure
was (after many goinges & commings neces-
sary for so famous an action) that the said con-
ference or examine of the pretēded falshoods
should be held at *Fountainebleau* in his pre-
sence

sence: whither he went about the end of Aprill Anno 1600 and commaunded both one and the other of the parties to come thither, which the said Lord of *Eureux* performed on thursday being the 25 of the said moneth, and the said *Sr. du Plessis* came the friday next following: A place (in truth) chosen with very great judgement and prudence, as well for the bewtie and commoditie therof, as to be there with great quietnes & repose, and to consummate such an affaire with lesse bruite and rumor of the people. and that all thinges should passe with more mildenes, as certainly as it hath done by the grace of God and by the goodnes of his Maiestie.

Who to adorne and bewtifie this busines with all necessarie circumstances, named fixe Commissioners who should assist the said conference as iudges of the fact. These were personages of honor & qualitie, very learned and well seene both in the Greeke & Latine tong, and in all other sortes of learned sciences; besides his owne person, and the Lord *Belieure* Chancelor of *France*, to determine and iudge euery one of the places which was argued of falshood. He named likewise 4 Registers or Secretaries to receue by writing all that which should

should be done or said in the aforesaid conference. All which Commissioners Registers or Secretaries were one parte of Catholicke and the other partie of the new pretended religion and they were accepted and approued by one and the other of the parties without any contradiction.

I can not in this matter but incidently rehearse that about the end of Aprill arriued at *Paris* a writing freely printed at *Boudeaux* by *Monfr. du Pui* Channon and Chaunter of the Church of *Bazas* in *Languedos* wherof I haue spoken before, and who as it hath bene said was one of the first writers against the pretended falshoods of the said *Sr. du Plessis* booke.

This writing conteineth an acceptation of his part of the chalenge made by *Sr. du Plessis* touching the faultes imputed vnto him by the Catholickes before written, as addressed and directed not only vnto the Lord of *Eureux* but likewise vnto all such as haue blamed his booke The coppie whereof I haue here sett downe, both for the desert of the personage and also for the comfort of all faithfull Catholickes.

The

*The acceptation of Sr. du Pui Chanon
& Chaunter of Bazas upon the chal-
lenge of Sr. du Plessis concerning the
fautes imputed vnto him by Catho-
lickes.*

I do not here repeate the text of the said chal-
lenge of *Sr. du Plessis*, which now is to be
presupposed, for that it is before written.

To the Reader.

AT my returne frō the cōtrie of *Bearne*
whither I went to aide with all my en-
deuour the conuersion and consolation of so
great a multitude of people, who after the in-
termission of diuine seruice by the space of 31
yeeres, came or returned daily vnto the lappe
of the Church by the fauour & beneficence of
the Kings edict (an immortall glorie vnto his
Maiestie, & a most notable miracle of his reig-
ning) I receaued a writing printed at *Eureux*
which contained a challenge of *Sr. du Plessis*
vnto the Lord Bishop of *Eureux* and vnto all
those who with him haue blamed him to haue
falsly alleaged many places in his booke, togi-
ther with the answere of the saide Lorde of
Eureux by the which he accepted his offer
and hath promised to cōvince him before such
Cōmissioners as it shall please the King to de-
pute

pute of 500 enormous & principall falshoods, out of infinite others wherewith his booke is full fraughted.

God knoweth with what ioy and thanks giuing vnto his diuine goodnes and prouidēce (whoe maketh his enimies to procure their owne ruine and destruction) I redd all this, for the firme hope which I receaued together with all other good people, of the fruit which wold be reaped hereby, especially if it pleaseth the said *Sr. du Plessis* to speake in good earnest, & those of the pretended reformed religion, to protest vpon the application of these citations to ioine them selues and to subscribe with him to make altogether one selfe same cause, and to receaue in preiudice against thē selues and their opinion that which they shall see manifestly proued against the said *Sr. du Plessis*.

The pretended Churches of *Bearne* of late made the like, hauing passed the procuration therof the 14 of *December* last vnto three Ministers, *Caseneuve*, *Diserotte*, and *Tholose* to aduance and approve, all the resolutions and cōclusions which they vndertooke and made in a like conference.

It will come to passe by these meanes that as by the defeat and ouerthrow of *Goliath*, the enemies

enemies of the people of God were put to flight, euen so by the occasion of *Sr. du Plessis* those which are leperated from the Church may come againe vnto the trew knowledge of the pure word of God kept & preserved by holy Antiquitie, seeing that they shall clearly see their cheefe groundes shored vp and vnderpropped with notorious & palpable falshoods

But since that the saide *Sr. du Plessis* doth not only make defiance vnto the saide Lord of *Eureux* but likewise vnto all those which haue charged him with the crime of falshood I being one of the saide number, I haue thought good to declare vnto him, and vnto all those to whome it belongeth. That by this present I subscribe with a very good will, a most humble request and supplication which he would haue presented vnto his Maiestie in the name of the one & the others to demaunde iudges and Commissioners for this worke.

No man can iustly doubt but that I doe this as willingly as he wisheth, since that long time before the date of this chalenge, and from the moneth of *Ianuarie* 1599. when as the second edition of his discoverie was ended, I preuented him by praying & summoning him to that which now pleaseth him to thinke so expedient.

ent, and to choose such a soueraine Court of this Realme as he desired, which in iudging (since that there is no question but of matters of fact of the falsities of his allegations, submitting my selfe vnto the calumnie & reproch therof, if I did not verifie and shew as clearly as the Sunne shineth at mid day that of 206 places which he hath alleaged in the preface of his institution, 283. are falsified, corrupted and mangled and the other of no importance at least against the Catholicke faith.

If he cunningly dissembled in his defiance this my former challenge. Let the reader iudge if it was for that he suspected the clearenes integritie and sufficiencie of such companies, or whether it was the better to lull a sleepe his folowers that therby he him selfe might be the better esteemed, & his allegations kept from the truth, for that he woulde that his people (who make account of his vanitie) should beleeue that he was the first in this prouocation or challenge; or if it were for some other consideration lesse vaileable and honest and might be more preiudiciall to the Catholike truth.

Howsoeuer it be, I promised him, vpon the faith which I owe vnto God: that seeing the Commissioners are named by the King, and
C that

that the place and the day shalbe giuen, I will yeeld my selfe there in person, that with the helpe and aid of God his diuine Maiestie (who only moueth me hereunto) to discover & verifie vnto the eies of all people the foresaide falshoods, submitting my selfe (for the contentment of *Sr. du Plessis*) to doe it according to the same forme which he would haue, and to folow his demaund (although it be after a rude and vnprofitable manner, that is to say, from page to page and from line to line.

But (O good God) what shall the world see so many falshoods in one only preface? what a monster would this be, if the said Lord of *Enrenx* shall number all those which are conteined within his whole booke? God graunt that this holy enterprise be not ouerthrowen, and that *Sr. du Plessis* be as good as his word, yea that he would submit him selfe with the same lawes and conditions wherwith the auncient *Lionians* did striue in learning, that is to say, he should licke vp with his tongue and blotte out with his blood, all that which of purpose he hath written naughtlie, without taking any other aduantage against the vanquished, that which the Auncient tooke emongst the Poets *le miel & le farine*: the honic and the floure, that

that is a charitable compassiō ouer him which shall be abused.

In the meane time I will tell you that I haue knowen of truth in the countrie of *Bearne*, frō whence I come, such a feruor & zeale emongst the people vnto the auncient religion of their fathers that it is almost incredible, and I wold neuer haue thought, that in a countrie where the Church hath ben banished for many yeres this holy zeale and affection could haue bene kept and preserued so intirelie. I may trewly say that in the Parish of *Gaud* (where I made my longest aboad for that the Catholicke exercise is much hindered in the citties) of 600 householdes there remaineth only fīue of the pretended reformed religiō, by meanes whereof vppon the day of the reconciliation of the Church, in a Procession which there was made were counted 1800 rankes of men, beside women and children, euery rancke conteining 4 or 5 persons in so much that people of that place & of neighbours neere vnto the amounted vnto the number of 8000 men. And in the Parish of *Monneins* which conteineith 1900 persons, there were but 15 of the pretended religion. Likewise at *Cleron* which is the seat of the Bisshoppe, which (with the suburbers

is as populous as a good great citie: there were not to be found aboue 60 persons of the afore said qualities. By these you may iudge of other places, and therefore we may haue great hope of the prosperitie and increasing of the Church of God, since that on one side we see and attend in diuers places of *France* the conuersion of very many persons of learning and qualitie, and on the other side after that they had gathered together all their forces vnder the ensigne of the aforesaid *Sr. du Plessis*, they haue cast them selues into such snares and engines, from whence they will neuer be able to ridde and vnloose them selues.

I assure my selfe that the aforesaide *Sr. du Plessis* (leauing wordes) will come to effects that the glorie thereof may visibly remaine in Almighty God, and in his Catholicke Apostolicke and Romaine Church to the shame and confusion of the noualitie of religion, and of the heresie, which neuer vntill this time euer durst to receaue and vndertake such an examination, so holy, so apparent and so free from all fleetinges and cauellations since that it is iudged and dispatched as it were by reading it, I do protest therefore that there shall be no fault but in him selfe, since that against the
law

law of disputation, I accept of the same forme which he him selfe prescribeth. For confirmation where of I haue signed this present acceptation with my owne hand, Frō *Basas* the 20. of *Aprill. 1600.* *So signed. Sr. de Pny.*

These matters therefore (as is aforesaide) being ordeined and brought to this point of execution. His Maiestie who had no other intention but that all this matter should passe to the glory of God and to the lightining of the truth, ceased not for these last daies past to speake freely thereof vpon euery occasion, manifesting his hart and affection vnto the whole worlde, leueling his intentions and directing his endeouours to no other scope and end, but to the generall good of his kingdome and this with such puritie and integritie that euery one receaued therby great contentment, for what foeuer he spake concerning this subiect were worthie sentences, holy protestations and sure testimonies of his good and franke will, which seemed (in truth) Oracles worthie to be reuerenced.

Vpon the very point of this combate, many difficulties presented them selues vnto *Sr. du Plessis*. First for that he presented his request for this end and intent, that this conference

might be ended by writing: or at least that it would please his Maiestie to giue charge vnto appointed Commissioners, to examine and veresie by order all the places of his booke, and to ordaine that those which should not be any whit at all impugned by the Lord of *Eureux* should be accounted for veresied (as concerning the letter) they should remaine entire for to debate the sense therof. The said *Sr. du Plessis* farther required, that the Lord of *Eureux* should giue him vnder writing, the maner of the falshoods, signed with his hand, at least the 500 euidēt literall falshoods which he pretended to the intent that he might search out the places emongst the editions from whence he had taken them; & that his Maiestie should not be ouertediously troubled with seeing the leaues turned, and so to lose time by meanes of the different distinction of chapters, or by the error of citations.

The reasons of this request seemed to haue some apparence of iustice, for that his booke is great and large, and therefore it would be very hard for him to remember all that which he had writtē, and that this busines well deserued that hee might see againe the places, which should be attached to the intent he might prepare

pare him selfe for them.

But this request being well examined was not found any thing reasonable for three reasons: First for that the Lord of *Eureux* did not accuse of falsehood all the places of his booke, but only of 500 taken out of a greater number. And for regard of impugning the sense, by approuing or disprouing the same, and to decide matters of controuersie in religion, this appertained not but vnto the Church and vnto the Pope, who is the visible head therof. The second was that the Lord of *Eureux* declared that he could not in writing set downe the maner of falsehoods vpon the 500 places but that he should spend much more time in writing of his reasons then by prouing of the in his presence by plaine wordes: Moreouer for that the citation of the said *Sr. du Plessis*, was made to defend in presence the said places, and not by writing, & the answer of the said Lord Bishop was to proue them all false in plaine wordes, and besides this the answer of the said *Sr. du Plessis* is that he would make an end of trifling with words and come to the effect which was intended by the execution of the conference, such a one as was put downe and considerately accepted of the parties: The

third was for that the Lord of *Eureux* had agreed with the said *Sr. du Plessis* (speaking vnto the Lord Chancellor and vnto many gentlemen of the new opinion) to bring books wherin should be found and noted all the places which he wold impugne: besides this the Lord of *Eureux* shewed that he was ready to conuince the said 500 falsehoods already recond and not to grate or scrape vpon some certaine of them (as the said *Sr. du Plessis* said) to put them all within one casket from whence he would draw forth 50 and 50 to object against the said *Sr. du Plessis*.

The Second day of May the said *Sr. du Plessis* presented an other request vnto the King, by the which he declared that he would be contented that the maner of the falsehoods (at least the 500. pretended false places) should be giuen by the saide Lord *Eureux*, signed with his hand, vnto the presidents of *Trou* and of *Caignon*, who (if so be the conference should be dissolved and broken of by reason of his Maies abtence or otherwise, before that all the pretended falsities could be examined) should promise to yeald the presently in to the hands of the saide *Sr. du Plessis*, for to defend them as he should thinke good, and moreover that
the

the saide Lord Commissioners should deliuer vnto him euery day 40. (being parte of the 500.) according vnto the order of the places, to the intent that he might haue meanes to reuew them and prepare him selfe to defend the this request was likewise refused as contrarie to the order and institution alreadie established, and for that the debate consisted in no other thing then in veresying the falsenes of the places cited in his booke, which might be very well done in the feild appointed, by the bookes, wherof were brought great store. Againe for that the said *Sr. du Plessis* ought to remember him selfe from whence he had gathered those places by him alleaged, and in what sense he had receaued them, as a matter of his owne doing and of his owne knowledge that these difficulties were affected for to draw backe or delay, or els to breake altogether the said conference, especially since that the Lord of *Calignon* was absent and sicke at *Paris*, and by this meanes the Lord *Causabon* was named for a Commissioner in place of the said *Sr. of Calignon*, and from hence was raised a bruite that the *Sr. du Plessis*, feared the triall, that he would go his way: and had taken his leaue of the King, wherof I referre me to the truth.

The said *Sr. du Plessis* after this request, presented three others to the same effect, which were all reiected by the Counsell, (wherunto were assisting all the Commissioners appointed by the King for the dispatch of this busines) and it was ordained that the said *Sr. du Plessis*, should choose whether he would be present to defend his booke in acceptinge of the offer made vnto him by the Lord of *Eureux* (which was iudged very reasonable) or els that his booke should be examined in his absence.

This arest being made and pronounced vnto the said *Sr. du Plessis* by the Lord Chancellor, he answered that he could not accept of the conditions, and that he had rather that his booke should be examined in his absence.

This being reported vnto the Lord of *Eureux*, (who together with the wholle Court, iudged that the *Sr. du Plessis* sought nothing els but to draw backe him selfe, by vsing so many sleighes and shiftinges, & likewise that he had brought no bookes to defend and iustifie his accusation of so many falsehoods) he offered him (therby to engage him) to send him by writing 50 of the places which he accused of falsehood with the books frō whence
he

he had cited them, so that he would promise to come on the morrow to abide the examination, which thing was accepted of by the said *Sr. du Plessis*, being prouoked to do it by many gentlemen of his owne opinion, who vrged him with the great dishonour which he him selfe and all his adherents should for euer incurre, if he would refuse this condition, and euen then the Lord of *Eureux* sent him 60 of the said false places in lieu of 50 to the intent that he should haue some that were disputable the number of 50 remained notwithstanding whole and intire, and by the same meanes he sent him the bookes from whence he tooke and cited those said places.

All of which places are quoted and cited within the booke of *Sr. du Plessis*, & do touch diuers subiectes, articles or pointes of Cathollicke religion, which are in controuersie: that is concerning the holy Sacrament of the Altar, and sacrifice of the Masse, the Realitie of the Body of IESVS CHRIST vnder the kindes; Transubstantiation of Bread & Wine into his Body and Blood; Titles of honor attributed vnto the B. Virgin *Marie*: Praier vnto her and vnto the glorified Saintes. Veneration of the Crosse and of Images, Praier for the soules departed

parted and Purgatorie: Mariage of Priests & other such like, taken forth and cited out of *Tertulian. S. Chrysostome. S. Cyprian. S. Hierome. S. Cyrill of Alexandria. S. Cyrill of Hierusalem. Theodoret. S. Epiphanius. S. Ireneus. S. Bernard. S. Gregory of Nazianzene. S. Iohn Damascene of Socrates. Sidonius. Seneca. Salustianus. S. Ambrose. S. Augustine. S. Thomas. Scotus. Durandus. Petrus Crinitus. Erasmus* Lawes of Emperors, Councils of *Neice Carthage: Ferrare, Maience*, and the *Index ex Purgatorius*: all of which were sent vnto the said *Sr. du Plessis*, with the said quotings as well of authors as of places and pages of his booke.

The day folowing on the morning the said *Sr. du Plessis* went vnto the King and told him that of 60 pages which the Lord Bishop of *Eureux* had sent him, he would verifie 19 of them and would loose his honour and his life if he found in them any one falsehood, and made shew vnto his Maiestie, that it was otherwise then they thought, this matter was presently related vnto the Lord of *Eureux* (who desired nothing els then to engage any price vpon the examination herof, albeit that the said 19 places were collected for the other parties greatest aduantage, some here and some there,

out

out of the 60 foresaid places, and not according vnto the order which he had giuen him) that he might hereby take away all pretext of excuse, and that euery one might know the veritie of this matter, he franckly agreed vnto it, and first of all attached him by the 19 places according vnto the order and choise which he had made of them.

The third day of *May Anno 1600* the feild for this combate was prepared in the lower Hall where the Counsaile of the King was daily kept, which place is very large neare vnto the Church of the *Mathurins*, hauing the vew of an orchard or garden of trees. In this Hall were sett two tables, couered with carpets of veluet, with many chaires, stooles and seates, for the sitting of the Prelates, Princes, Lordes, and other notable personages which were to assist the said conference: and likewise after dinner the same day were brought into a litle hall adioining vnto the other a great quantitie of bookes about 200 or thereabouts which were iudged necessarie for the verification of the said falsehoods or for their iustification: which were the workes of Auncient Doctors and Fathers of the Church, & of most famous Scholemen aboue named and cited by the said *Sr. du Plessis*

Plessis in his booke, many whereof were very auncient, and the most part imprinted at *Basil* *Hoidelburg* and in other protestant cities and vniuersities, wherein the *Hugonots* and *Lutherans* had their dominion, and from whence the parties were in concord. Whereupon it is to be noted that there was made very exquisite diligence to prouide the said books, for the feare which the said *Sr. du Plessis* and other *Hugonots* had that they would haue holpen themselves with other bookes imprinted according to the correction of the *Index* lately printed by the commaundment of the late departed King of *Spaine* commonly called *Index Expurgatorius*, and this was for that the said *Sr. du Plessis* had not forgotten plainly to manifest this challenge, wherof he would purge away all suspicion and for this respect giue contentment to euery one.

The next day after being the 4 of May *Anno 1600*, as this assemblie was thought to haue bene made, and they should haue laboured in the said conference from eight of the clocke in the morning: the King (by meanes of certaine occurrents) thought good to dismisse the same vntill one hower after dinner on the same day, and the to giue a beginning vnto this actiō;
in

in the which he was President, Moderator and the conductor therof.

And therefore precisely at the said houre the Kings Maiestie came vnto the Councell Hall (prepared as hath bene saied) with the Lord Chancellor, the Lord Commissioners, Prelates Princes, Lordes and other persons of account which are named herafter, with other assistants of all sorts vnto the number of 200 at the least all which sate and assisted the said conference and exrmination, from one of the clocke after dinner, vntill fixe at night, in maner and order folowing.

The order of the Conference.

FIRST in the middest of the said Hall, ouer against the chimney was a table somewhat norrow and of a reasonable length, covered with a carpet of greene veluet, at the end wher of the King sate in a chaire couered with grey or russet veluet.

About the middest of the said table on the right hand, sate the Lord Bishop of *Eureux*: and on the other side ouer against him, did sitte the said *Sr. du Plessis Mornay*, in whose visage (from the very entrie) euery one of the assistace saw a great difference in his countenance.

On

On the Kings side vpon his right hand in drawing towards the other table, which was about the end, on high, in a corner of the Hall did sit the Lord Chancellor, and after him the said Lord Commissioners, that is to say,

The *Monfr. Thou* President in the court of Parliament of *Paris*.

The *Monfr. Canay Sr.* of *Erene* President of the *edic* of *Castres*.

The *Monfr.* of *Casabon* Professeur of the Greeke tongue.

Monfr. Martin Doctor of phisicke of the facultie of *Paris* and Phisition to the King.

Monfr. Pythou Aduocate in the Parliament.

Some say that *Monfr. le feure* Aduocate in parliament was also named for the sixt Commissioner yet notwithstanding he was not present at the said assemblée.

In continuing of the places towardes the other table and there about were the *Srs. de Messe, de Pontcaire* & President *Ianni Comrs.* of the counsaile of the King.

On the side of the King neare vnto his person some thing more backward sate the lower Secretaries of estate, that is, *Srs. de Villeroy. de Beaulieu, de Fresne* and of *Gieure*.

The Registers and Secretaries of the said
Confe-

Conference were *Srs. Pasquier* principall agent of the said *Sr. de Villeroy*: *Vassant* principall agent of *Sr. de Fresne*: and in steed of *Srs. de Lomenie* and *Viscouse* named for the saied *Sr. du Plessis* (who could not or rather would not be there assisting, was appointed the *Sr. Desbordes Mercier* who wrote at one of the endes of the table where the King did sitt, all that which was done and said in the said Conference, as well by his Maiestie as by the Lord Chancellor, and by the other conference.

Neere vnto the aforesaid Lord Commissioners sate these *Srs.*

The Archbishop of *Lyons*, and Bishoppe of *Neuers*, who came to *Fontainebleau* by the cō mandement of the King. And the Bishops of *Castres*, and of *Beauvais* who were then present at the court vpon other busines.

Beneath at the end of the said first table ouer against the King, some thing farre of from the end sate the *Srs.*

The Counte of *Vademount*. The Dukes of *Nemours*, of *Mercurie*, of *Mayence*, of *Neuers* of *Elbeuf*, of *Equilon*, & the Prince of *Ionuille*.

Neare vnto his Maiestie and about his person were partely standing and partely sitting, the *Srs.* the Admirall of *Montusorancie* the

D

Count

Count Bryssac the greate Esquire, of *Rosny* grand maister of the artilerie, of *Viētri* capitaine of the gard, for the Kinges body *Roquelare*, of *Soiurdeac*, of *Champuallon*, of *Beaumōt* of *None*, and many other Lords and gentlemen of account.

Behinde the saide chaires, and through out the wholle Hall were standing certaine of the Kings Alsmmen the *Sr. du Perule*, three religious persons, the one a *Cordelier* the other two *Capuchins* a great number of the King his officers, and other persons of all sorts as well Catholike as of the pretended new religiō which were vnknowne vnto me, emongest the which was an *Allmaine* which was saide to be sent from *wittinberg*.

Assone as the King was entred and sitten downe and that euery one had taken his place, his Maiestie proposed in few words, verie eloquently the sommarie of the occasions of the said assembly together with the holy intētions which he had to make this assembly, and commaunded the Lord Chancelor to make a more large and ample discourse vnto the wholle cōpanie, according vnto the instruction which he gaue vnto him, which he performed verie grauelie and discreetly saying emongest other things

things that his Maiestie had permitted this conference only for to see the execution of the mutuall offer which the Lord of *Eureux* and *Sr. du Plessis* had made.

The one to verifie that the places which were in question were false, and the other to iustifie that they were not, without any meddling with the Doctrine of the fathers of the Church, to call them in doubt or to decide the acknowledging from his Maiestie that this apperteineth not but vnto the Church, to our holy father, and vnto the Bishops as hath bene before declared.

When as the Lord Chauncelor had made an end, the Lord Bishope of *Eureux* began to speake declaring likewise the charitable intention which he had in this action. which was to turne vnto the honour of God and the edefying of our neighbours, praising his Maiestie for that by his prudēce he knew verie well & iudged that the offers of *Sr. du Plessis* made vnto him might lawefully be accepted of, with out any preiudice vnto spirituall & tēporall lawes, which prohibet perticuler persons to dispute publickely of religion, wherefore he minded not for this present to call into doubt the Doctrine of the fathers, neither to serch out whe-

ther they had written well or no, but only whether the said *S. du Plessis* had cited the wel or ill That he knew well that when as *Hunric* King of the *Vandalls* would haue caused the Catholicks to haue disputed with the *Arrians Eugenius* the Archbishop of *Carthage* answered that he could not do it without the consent of other Bishops & principally of the Church of *Rome* which was the head of all perticuler Churches and that he now made not the like difficultie, not for that he bare lesse respect vnto the Sea Apostolike and his brethren other Bishoppes then this holy Archbishop did, but for that the cause was nothing like, and that then they intreated of the generall doctrine of the Church and in this conference is only discussed matters of fact. In the which appeareth greatly the modestie of the King, who in no wise wold haue attributed vnto him, to intermeddle with the authoritie of iudgeing matters of religion, neither to doe as the King of *Iuda* did, who tooke the Censor and vsurped the office as a Priest & the functiō of Priesthod, for the which he was worthely punished. But would rather imitate the pietie of those great Emperours, *Constantine, Valentinian* and *Theodose* who alwaies sent the iudgement of matters of religiō vnto

vnto the Bishoppes. And then he thanked his Maiestie for the paines which he vouchsafed to vndertake to bring this matter to perfection and confirmation. At the end hereof he began to speake verie worthely vnto the saide Sr. *du Plessis*, whome he esteemed and honored for his vertues; and declared that he had against him no ill will, or any other perticuler passion, but that he praied him to haue him excused, if being of an opinion contrarie to the Catholicke religion condemned by the Church, he should not honor him with the title (of a Lord) and that the quality of a Bishope which hee bare, hindered him to do it.

The saide Sr. *du Plessis* spake presently after this, but with so lowe and weake a voice that they which were any thing farre off could not well vnderstand him, but such as stood neare hand vnderstoode him, reported that he spake very discretly and in good termes, (as of truth he hath a reputation of speaking wel his mind) he made no longe speech, which was also vpon the iustification of his intentions concerning the composition and publishing of his booke which he determined now to defend & beganne with these words. I am come hither to defend my booke &c. (and following after)

he saide emongest other things that hee had written his booke in good faith & with a good intention, yet he would not therefore auouch that in so many places cited by him should be neuer a one mistaken by him, & that he was a man subiect to be deceiued, but that he had falsified or writē any thing against his cōscience, this would be great greife vnto him and when this should be found he woulde not, that his booke should be burned, but with the same hand which wrote it, as that of *Scenola*.

These speeches being ended, the Lord of *Eureux* before he would beginne the proposition of the maner of falsehoods made a breife praier vnto God saying these wordes: *Domine labia mea aperies, & os meum annuntiabit laudem tuam*. And in pronouncing of them hee made the signe of the Crosse vpon his face and vpon his breast.

And the said *Sr. du Plessis* at the same instāt made likewise a short praier, bowing downe his head, and couering almost his wholle face with his hat: & it is reported that he begā with these wordes. *In the name of the father, of the sonne, & of the holy ghost*. and praied vnto God that it would please him in this present conference to giue the lightning of the truth, wher-
by

by I beleue that he was presently heard.

For the Lord of *Eureux* began presently to propose his maners of falshoodes against the saide places chosen by the saide *Sr. du Pl^{ssis}*, emongest the 60. which he had sent vnto him whereof were only examined nine vntill the appointed hower of six of the clocke at night the time yelding no greater aduantage, wherof some consisted in this that the saide *Sr. du Plessis*, had taken the obiections which Catholicke authors had made for to confute them afterward, accordinge vnto the order of the scholes, ordinarilie vsed emongest the schole Doctors, in steed of their resolutions which were clean cōtrary & folowed presently after. Others for that he had cut of & drawen a way diuerse wordes greatly importing to the deciding of the question contrarie to the authors meaning. Other some for that the wordes cited, were not altogether in the authors, as afterward shalbe more perticularly declared.

Some recon and count that eleuen places were examined for that by chance were handled two pointes or questions depending of two others cited hercafter out of *Scotus* and *Durand*, but this importeth not much since that this is the truth that of 19. places chosen

out of the 60. for the which the *Sr. du Plessis* had prepared him selfe, were only nine examined according vnto the order following.

1 First was examined a place cited & brought forth of *Scotus*, which is found in the 869. page of the first edition of the saide *Sr. du Plessis* booke and in the 763. page of the last edition in these wordes. Iohn *Duns* other wise called *Scotus*, neare a hundreth yeares after the *Lateran* Councell durst call in question. If the body of Christ is really comprehended vnder the formes and he saith that it is not, and his groundes are for that the qualitie thereof can not suffer it.

A gainst this place the saide Lord of *Eureux* maintained that *Scotus* here proposed two diuers questions, the one whether the body of Iesus Christ is really presente with the formes of the holy Sacrament of the Altar. The other whether the bread be transubstantiated into the body of Iesus Christ, that *Scotus* in the one and the other made doubtes (according vnto the maner of scholemen who dispute of all thinges, yea of most certaine matters, as if ther be a God. But *Scotus* in his resolution neuer doubted of the one or of the other and that his faith was conformable vnto that of the Catho-
licke

licke Church. Vnto this the said *Sr. du Plessis* answered, that by these wordes to be really contained vnder the formes, he vnderstood that really which is now a daies beleeued and maintained in the Romaine Church by transubstantiation and that *Scotus* did really doubt of *Transubstantiation*, by meanes of reasons so apparent which destroyed it, that he suffered him selfe (saith he) to be carried away to beleue it was the authoritie of the Church which subdued and retained it, and that *Scotus* in the distinction next folowing declared that he saw neuer a place of Scripture or of Fathers, which bound him to beleue *Transubstantiation*, and that likewise it was not necessarie to saluation.

But the said Lord of *Eureux*, paied him home very promptly, saying, that the opinion of *Scotus* was altogether euident for the point of realitie wherein he insisted & no man could say the contrarie, and touching that which he alleaged of *Transubstantiation*, he must adde thereto the word: Absolutely for that the said *Transubstantiation* was not absolutely of necessitie, for that God could finde some other meanes if it pleased him so to do, and that the faith of *Scotus* was for the point of *Transub-*

stantiation, as well as that of the realitie conformable vnto the Catholicke doctrine as is manifestly scene through out all his resolutions.

And for that the said *Sr. duPlessis* did long sticke vpon this first Article and would not aduouch that he tooke the obiection which the Author made in place of his contrarie opinion and resolution, and that he might make the like continuance in the questions which followed, and by this meanes spend and consume time, it was from thence forward agreed vpon and sett downe that the pointes and Articles following of the saide examine, should be perticularly iudged one after an other, after the maner that they should be handled, which was accomplished in such sorte that after this no one passed which was not presently iudged and condemned.

And for that this was the first article, there was nothing iudged by the saide Commissioners nor yet pronounced by the saide Lorde Chauncelor, and the King saide that he would remit the matter vntill an other time for to be better deliberated of.

This was not done of set purpose for that they would better consider of the matter, but for that they would not seeme to vse any thing
hardly

hardely the saide *Sr. du Plessis* at the first encounter and to the entent they might better furnish and engage in good earnest the saide conference to make it continew the longer, & to make manifest some greater number of the afore saide pretended falshoods

2 The second place which was examined, is that of *Durand* alleaged by the *Sr. du Plessis* in 870. page of the first edition of his booke, and in the 763. of the last edition in these wordes. It is temeritie and rashnes to say that the body of Christ by diuine powre can not be in the Sacrament in other maner then by the conuerfion of bread into him selfe, for this seemeth to derogate to the Omnipotēt diuine power. &c.

The saide Lord Bishoppe maintained that these were the wordes of the obiection which *Durand* made, which the saide *Sr. du Plessis* had taken definitiuelly, as if it had bene the resolution of the Author.

The saide *Sr. du Plessis* mantained the contrarie, and saide that albeit (in truth) the saide wordes were not the resolution of *Durand*, yet notwithstanding they are not plaine obiections, but rather reasons which he proposed vnto him selfe, whereunto *Durandus* saide that he would adhere were it not for the authoritie
of

of the Romane Church, from the which he durst not to departe, and it is (saide *Sr. du Plessis*) the custome of scholemen to answer the objections by reasons and instruction, but finding no answer to be made vnto this he followed the determination of the Church.

To this the Lord Bishop replied, that by the said *Sr. du Plessis* owne confession, it appeareth that the faith and resolution of *Durand*, was for the truth of *Transubstantiation* conformable vnto the Doctrine of the Romaine Church and that he therefore imposeth the faith and religion of the Author contrarie to his objection and that it sufficed to haue convinced him of this imposture and cosonage without entring to dispute of the article of faith.

Vpon this article the saide *Sr. du Plessis* was condemned by the saide Commissioners, and the iudgement pronounced by the saide Lord Chauncelor, and the saide *Sr. of Fresne and Causabon* that he had nothing to maintaine or take hold of, and that the objection was taken for the resolution.

3 The thirde place of the saide examine was of *S. Iohn Chrysostome* the 537 page of the first edition in these wordes *We must not rest our selues vpon the praiers of Santes but rather*

so perfect our saluation with feare and trembling.

Whereupon the said Lord of *Eureux* accused him to haue omitted a wholle sentence ioining therunto in these wordes, Not for that we denie that we ought to pray vnto Saintes, the which sentence would haue destroyed his entention for the which he had cited this author, to whom he imposeth a matter directly contrarie, to the faith and beleefe which he had of the praiers of Saintes.

The said *Sr. du Plessis* answered, that we must vnderstand this last clause (omitted by him) of Saintes that are aliue and not of those which are dead.

This would haue bene to haue entred into dispute of the groundes of this article of faith, by which meanes he alwaies endeouored to haue escaped when as he saw him selfe conuinc'd of cosonage and falshood: and therefore the article being put in deliberation was iudged in fauour of the Lorde of *Eureux*: and the *Sr. du Plessis* was condemned.

4 The fourth place was out of the said Saint *Chrysostome*, the 534 page of the first edition and the 308 of the last in these words. We are much more sure by our owne suffrages, then by the suffrages of others, and God will not giue

giue so soone our saluation by the praiers of others as by our owne.

The said Lord Bishoppe maintained, that iniuriously he serued him selfe with this place against the intercession of Saintes departed for that *S. Iohn Chrysostome* spake of the intercession of the liuing (as most clearely it appeareth by the text) and that this was to impose vpon the author that which he neuer thought.

The said *Sr. du Plessis* said that this doctrine is generall and that this word (of others) excluded no persons, likewise that *S. Chrysostome* brought forth exāples of the *Cananite* & of the Theefe who went directly vnto Iesus Christ; with out any other intercessors which serue for this, since that Iesus Christ is no lesse accessible vnto, nor lesse prompt to heare our praiers now, then when he liued vpon earth.

This was alwaies his drift to enter into the groundes of dispute, therby to search out for some escape, but he had to intreate with a very strong aduersarie, and therefore after that the text was scene, and the euident sense of the author clearely knowen: likewise the homelie of the *Cananite*, which conuincd him most euidently. It was iudged by the said Commissioners in fauour of the said Lord of *Eureux*,
and

and the said *Sr. du Plessis* was condemned, and all the Commissioners with one voice said that he had nothing to hold on against it.

5 The fift place was out of *S. Hierome* vpon the Prophet *Ezechiel* cited by the said *Sr. du Plessis* in the 583 page, of the first edition and in the 515 of the last in these wordes. If there be trust and confidence in any one, let vs trust in one only God, for curled is that man which hath confidence in man, albeit they be Saints and Prophets: we must not trust in the Princes of the Church (who although they were iust) shall deliuer but their owne soules, and not the soules of their children.

The said Lord Bishop maintained that this place was clipt, and cut short, and that after these last wordes *S. Hierome* adioined these following (If they be negligent) by the which he declareth that if the children be diligent they shall be holpen by the praiers of their parents.

Whereunto the saide *Sr. du Plessis* answered after two diuers maners, the first was that these wordes hindered nothinge but that this sentence pronounced at the beginning shold not be trew in generall; Curled be the man which trusteth in man albeit they be Saintes and Prophets

phetes &c. Secondly that this place was as well to be vnderstoode of the liuing as of the dead and these words (if they be negligent) or added only for the liuing, of whom the intention of the other was not to speake.

That he denied not but that those children which were diligent imitators of the vertues of their parents should be aided by their vertues, But to shew that he imposed not such beleeffe to S. *Hierome* he alleaged an other place of his in these termes. Whilest that (saith he) we are in this present worlde, we may be aided by the praiers and counsailes one of an other, but when we shall come before the tribunall of Christ, *Iob Daniell* nor *Noe* shall not be able to pray for any bodie, but euery one shall carrie his burden.

This was to runne againe to dispute after his accustomed maner, to saue him selfe from this omission, wherunto it might haue bene easely answered, if the nature of the conference would haue permitted it: but after that the intention of S. *Hierome* was vnderstood by reading of the place from whence he had cited this passage, and this notable omission was plainly seene; it was iudged in the fauour of the Lord of *Eureux*, and the said Sr. du Plessis

was

was condnemed by the commone sentence with out any contradiction at all.

6 The sixt place which was examined were the words of the said *Sr. du Plessis* in 223 page of the first edition and in the page 199 in these wordes. What will they say to *Cyrill*, Patriarch of *Alexandria*, who answered vnto the Emperor *Iulian* longe time after *Constantine*, reproving him with the honour rendred vnto the Crosse, that the Christians rendred not adoration nor reuerence vnto the signe of the Crosse.

The Lord of *Eureux* maintained that this place was altogither false, and said that the words of *Iulian* the Emperor were these, you haue taken away the Anciles, (these Anciles were little bucklers which the Idolatrouse Priests carried about thē where in they had the figures of the Idoles) and now you adore the Crosse, & that *S. Cyrill* answered, whosoever saith this he is ignorant and a lier, but it can neuer be found that *S. Cirill* saide we do not adore the Crosse.

To this answered the saide *Sr. du Plessis*, that albeit these wordes are not found (in expresse termes) in *S. Cirill*, yet notwithstanding they are there by consequence, since that

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S. Cirill

S. Cirill hauing saide that he which houldeth this language is ignorant and a lier, hee presently alleaged the reason thereof, affirminge that the Christians yealded it to the thing signified by the Crosse (that is to say) vnto Iesus Christ, without speaking of the honor or adoration of the Crosse, and that these words who soeuer saith this &c. can not bee applied to that which *Iulian* saide, you haue taken away the Anciles or bucklers of the Preists of *Mars*, for this was trew that they had taken them away, but this was very false that they tooke them awaie for to adore the Crosse,

This answere needeth noe kinde of replie, for by reading of the text and by *Sr. du Plessis* owne confession, this cosonage and falshoode was iudged without any contradiction, to the profite of the Lord Bishoppe, and the other was condemned.

7 The seuenth was the law of the Emperors: *Valentinian*, *Theodose*, and *Iustinian*, cited by the said *Sr. du Plessis* vnder the name of *Petrus Crinitus*, in the page going before of the same edition, in these wordes. *For that we haue nothing of more greater recommendation then the seruice of God, we forbid all persons to make the signe of the Crosse of our Saviour Iesus Christ, in colour*

colour nor in stone, nor in any other matter, neither to graue it, paint it, nor cut it. But we would that in euery place that they be found, to be taken away, vpon paine of greate punnishment to those which shall do contrariwise.

This, the said Lord of *Eureux* conuincd of falsehood by the very text of the same lawes which were found in the Code or booke, who forbid to graue the signe of the Crosse vppon the ground or vppon the pauement, for feare least this holy figure should be dishonored and prophaned by treading vpon it, & said that this word (earth or pauement) plainly omitted by the said *Sr. du Plessis*, gaue a faire shew vnto his saying, but this omission so cleare and so euident, was of such consequence that it made him guiltie of falsehood without any excuse.

The said *Sr. du Plessis* being vnable to saue him selfe nor to ward him from this blow, said for his owne excuse, that he had takē this law cited by him out of *Petrus Crinitus* who hath alleaged it in the same termes which he hath done, and saide, that he had taken it out of the Imperiall bookes, and therefore if there be any fault in this, it is not to be accounted his, neither ought he to be blamed for it, but the saide *Crinitus*, whose fidilitie he followed, and that

it may be that he is in no fault at all, hauing taken it out of *Cuias* and other greate Lawiers that there are many Imperiall lawes which are not set downe in the *Code* or booke compiled by *Tribonien*.

But this replie was found rediculous, and he was tolde that he should haue seene the originalls of the saide lawes, and not trust vpon the fidilitie of an others and vnto *Crinitus* with whome he was deceaued, and therefore it was iudged in the fauor of the said Lord of *Eureux* and the saide *Sr. du Pleffis* was condemned.

8 The eight place which was examined is the place of *Theodoret*, in the 211, page of the first edition and in the 195. page of the last edition in these wordes, God made that which it pleased him, but Images are made such as it hath pleased men, they haue the dwelling places of sense but they haue no sense at all.

Against this allegation the said Lord of *Eureux* said, that the word Image was ill translated, and that it should be Idoll, and that *Theodoret* spake this against the Idols of the *Pagans* not against the Images of Christians, and that iniuriouly he applied this place cleane contrarie against the intention of the Author.

The said *Sr. du Pleffis* answered that Image
and

and Idoll was all one, & that the greeke word in the vulgar translation is turned for similitude, that is to say a resemblance or Image, and the *Giniologia* of the word declareth that *Theodoret* spake trewly of the Images of the *Pagans*, for that the Christians then had no kinde of Images: & that by the same reasons where-with *Theodoret* condemned the Idols or Images or Idols of *Pagans*, might and ought to be accomodated against the Images of Christians, since that they haue the houles of sence, that is to say eies and eares and yet neuerthelesse they haue no sence.

Whereunto the said Lord of *Euveux* answered by replying that the Idols of *Pagans* were accounted of them for their Gods, & that Christian Catholickes had not their Images in any such account.

This was denied by the saide *Sr. duPlessis* alleaging a *Canon* of the Councell of *Elibertin* where it is ordained that no paintinges should be made in the Churches, for feare least that which is adored by the Christians should be painted on the walles.

Vnto this he was answered that the saide *Canon* made against him, in that it manifestly supposed that the Images and paintings of

Saints were reuerenced of Christians, which are not absolutely forbidden by the Councell but only to make Images & paintings against the walles, for a reason worthy to be noted, which the saide *Sr. du Plessis* knew not, which was this, for that at the saide time the incurfions of the *Gothes* were very frequēt and often, & ordinarily it hapned that in spoiling of the Churches, they likewise rifled and defaced the paintings and Images which were made against the walles, from the which ensued a double mischeefe. The first was that the sacred Images & paintings were prophaned vnworthely, and the second was that the said greate cost and charges was then altogether losse for which causes the councell did forbid them to make any more on the walles but in tables & portable Images which might be transported and saved from such accidents, against the which the Councell neither spake nor euer intended to speake.

But in this lay not the scope and drift of the dispute, for albeit the Councell foreseeing this inconuenience might rightly make this prohibition, yet it foloweth not that the Christian Catholickes made Godes of their Images, a thing which the Catholicke Church repro-
ueth

ueth and condemneth, and therefore not likely to teach this doctrine. And for this it was iudged in fauour of the Lord of *Eureux*, and the said *Sr. du Plessis* was condemned for imposing this vpon *Theodore*t and for want of vnderstanding the proper signification of those wordes.

9 The Ninth place which was examined, was that of Saint *Bernard* cited by the saide *Sr. du Plessis* in the 604 page of the first edition of his booke speaking of the B. Virgin *Marie* in these wordes. *She hath no need of false honors where as she is, this is not to honour her, but to take away her honour.*

Whereunto the saide Lord of *Eureux* accused the saide *Sr. du Plessis* of euident falsehood, and of imposing the same vpon the faith and beleefe of S. *Barnard*, making men beleue that he prohibited to honor the B. Virgin *Marie* with those titles of honour which Catholics do ordinarily giue vnto her, since that tenne or twelue lines after S. *Barnard* praised and honoured the B. Virgin with manie goodlie titles, emongest others calling her the *Mediatrice* of saluation, and he tolde him that he had taken awaie the better parte of the text from S. *Barnard*.

To this the saide *Sr. du Plessis* answered saying, that he was not bound to alleadge the textes wholle and intire, Also that the *B. Virgin Marie* is no Mediatrix betweene God & vs but that she was the meanes whereby God serued him selfe to accomplish thinges necessarie for our saluation, hauing caused Iesus Christ our Sauour to be borne of her.

It happened then (as it seemeth vnto me) that some one thinking to speake for the saide *Sr. du Plessis*, made the wholle matter for being demaunded by the saide Lord of *Eureux* to yeald some reason wherefore he cited not this text whole and entire, hee answered (something ouer suddainly) that he took that which serued for his purpose, and the King promptly replied that he vnderstood so in deed, but he forgot to add therunto an etc. at the end, and that he had iustly taken that which made for him and left out that which made for vs.

For this cause it was iudged in fauour of the saide Lord of *Eureux*, and the saide *Sr. du Plessis* was condēned to haue ill omitted the titles of honour which *S. Barnard* did attribute and yeald vnto the *B. Virgin Marie*.

In this matter it seemeth some thing to our purpose to declare how that the saied *Sr. du Plessis*

Plessis, was much perplexed and scandalized, for that he was attached of falsehood and called a falsifier in the citations of false places in his booke, reputing it for a great iniurie, that this crime is imputed vnto him for the faulte which was found in the said citations, for that in the aforesaid condemnations was not vsed at any time the word of falsehood.

If the said *Sr. du Plessis* hath committed no kind of falsehood he is iniured in that he is blamed therfore, and hath in this case great reason to complaine therof: but if he hath committed falsehoode, he must needes beare the shame thereof, and likewise swallow downe the bitternes of it.

And thetfore it seemeth necessarie breefly to explicate, what falsehood is according vnto the Ciuill and Canon Lawiers: All which (at least all such as write of cases of conscience) according vnto the opinion of *Hostiensis* and *Panornitanus* haue affirmed and declared him to be a falsifier and to be culpable of the crime of falsenes, who hath committed falsehoode, which for to haue his accomplishments, ought to haue three circumstances: That is to say, Mutation and change of truth, into lying deccite and damage. And perticularly they say

that falsehood consisteth not only, in saying or alleaging false, or in supposing or corrupting a testamēt or any other action or writing but also in keeping secret or houlding of his peace, which is trew according to the opinion of *Bart* and other iurists and lawiers, but it is altogether manifest that the said *Sr. du Plessis* hath not only corrupted the places which he hath cited contrarie to the intētion of the Authors, but also in many of them he hath hiddē and dissembled the truth by mangling & cutting of the textes of the said alleaged Authors, according as it hath bene iudged by the Lord Commissioners, and pronounced by the said Lord Chancelors returning the actes.

Moreouer all the three circumstances of the definition of falsehood, are altogether eident in his said allegations, for the first which is of lying is found in them, by saying that which is neither in the text nor in the meaning & sense of the Author. The second which is deceit is also in them in that of set purpose he imposed vpon the Authors opinions cleane contrarie to their faith and beleefe, for to make them speake his gibbrige, and in fauour of heresie contrarie to the truth of the Catholicke faith. The thtrd which is losse and dainnage, sensibly

blie foloweth in the losse of soules for that it tended to the mainteining of his folowers in errors, and to the subuerting alluring or disswading Catholicks from their religion, which losse is of so much more consideration, perill, and daunger, for that it concerneth spirituall things more important then tēporall matters.

And for that the King and the Iudges or Cōmissioners, neuer vsed the word of falsehood in their condemnations, this the saied *Sr. du Plessis* ought to attribute vnto the prudence & goodnes of his Maiestie, and vnto the affabilitie and courtesie of the saied Commissioners, who would vse no sharpe or bitter wordes for many good considerations, and therefore let him humblie cast him selfe at the feete of his Maiestie, and hartely thanke the saied Commissioners and willingly demaund pardon of thē all.

Againe let him consider how that the word of condemnatiō importeth the coniunction of the crime imputed. The *Grecians* when they made their banishmentes, condemned them only by markes and signes, or names written vpon the shells of fishes, without pronouncing any other thing, condemned him that was accused of the crime which was in question.

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The *Venetians* do the like by their ballots, or lottes, And in *Rome* men are condemned by C. and absolued by .A. the one wherof signifieth, *Condemno* I Condemne, & the other *Ab-soluo*, I acquite, and such a condemnation extendeth it selfe to the imputed crime, and to punish them they must haue recourse vnto the law which prohibitch the crime, and imposeth a penaltie vnto those that do against it.

Vpon this litle discourse breefly made the Reader may easely iudge whether any wrong or iniurie was done vnto the said *Sr. du Plessis* by accusing him of falsehood and by mainteining him to be a falsifier, and this hath bene said but by the way.

To come againe vnto our historie: it happened that about the middest of the said conference, some of the assistants which were *Hugonots* (needles to name) being greeued to see this to the preiudice of their Champiõ, went forth of the assemblie & walked within the asor said Garden, where then at the least were walking 500 persons, who curiously attended the issew & the effect of this conference, in whose gestures and countenances were visiblie seene great signe and shew of confusion and discomforture, hauing laid aside all ostentation and
shew

shew of boasting as they were wont and accustomed to do; and by this meanes as forerunners of the campe, they declared vnto those which were without the said Hall in the Garden that all went ill for *Sr. du Plessis*.

After this fashion the saide conference continued vntill the appointed time of sixe of the clocke at night, in the which the said Lord of *Eureux* carried him selfe with greater glory & sufficiencie, then my insufficiencie is able here to represent and in this cōtinuance happened two things which deserue breifly to be reherfed. The first is, that a certaine man altogether vnknowne vnto me & vnto many others there present but as it was thought was some Minister, seeing the said *Sr. du Plessis* was greatly incumbred and troubled to vnfold or free him selfe of a bad place and of the signification of a greeke word (it seemed to me) that he would haue drawen it to his aduantage, and wherof he was contradicted, would haue said his aduise to the profite of *Sr. du Plessis*, and whispered something vnto him behinde his backe, wherewith he was neuer able to helpe him selfe being very much confounded. But one of the said Commissioners said fiercely enough vnto this man, that he deceaued him selfe, wherewith

with he was amazed in such sort, that he vanished awaie and no man coulde tell what became of him, and as they would (perhapps) haue reasoned more with him, he could be no more found whereat euery one smiled and it was pleasantly said by *Sr. de Vitery*, that it was a Carabin or gunner, who had but so much powder, and so hauing discharged his pistoll, he retired him selfe, this little metaphoricall encounter was thought very conuenient and agreeable vnto the qualitie and condition of *Sr. de Vittery*.

An other accident happened vpon this that *Sr. du Plessis* hauing need of a text which he pretended was for his aduantage and which he affirmed was in *Scotus* (as I think) the book being brought vnto him which he demanded, after a long searching for it, it could neuer be found, this was a thing in truth so ridiculous, and so much altered the countenance of *Sr. du Plessis*, that euery one had pittie of him.

The King during the wholle course of this conference, did behaue him selfe marueilous well, not only by saying well, but also by comprehending well and exactly the wholle state of the questions and all that which was saied of the one parte & of the other, taking paines often

often times to rise vp, and to deliberate or conferre with the said Commissioners, and in giuing some times his verdit, doing them neuer thelesse this great honor as to beleue them, and to referre him selfe wholly to their resolution, and in the end carried him selfe with such wonderfull prudence in moderating the iudgmentes of the condemnation by taking away all sharp and bitter wordes, that he shewed him selfe most marueilous, and there was not any one of the assistāts which gaue not this iudgment and in my iudgment I thinke that the holy Ghost spake by his mouth.

At the said hower of sixe of the clocke the wholle assemble rose vp and departed, after that the King had before-hand reassigned the continuation of the said conference at seuen of the clocke vpon the morrow morning, and made prohibition with his owne mouth that no man should dispute of religion, nor argue one with an other, which thing was so reuerently obserued, that none could obserue any one contradiction either of deed or of word.

At the going forth of the said Hall, all the Catholickes appeared with cheerfull countenances, and perticularly the King caried a venerable Maiestie in his face and gesture, and
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the said Lord of *Eureux* shewed him selfe to the wholle people after a most gracious and modest behauour, farre from any apparence or shew of vanitie.

As concerning the *Sr. du Plessis* I saw him very neare vnto me to go forth so filled with heauines and greefe that he could not keepe him selfe vpon his feet, but his sonne was faine for to aide him & iustaine him going to his lodging: saying that he was very sore sicke, & indeed at that very instant he went to bed where he was visited by the Kings cheefe Phisition.

After that his Maiestie, the Princes, and the Lordes were gone forth of the said Hall, the said Lord Chancellor remained there with the said Commissioners, and in the presence of very many which staid there, were compared together the coppies and writings of the saide three Registeres, Notaries or Secretaries which were found very conformable and well agreeing, this being don the said Lord Chancellor commaunded them to deliuer vnto him the coppies saying that he would gard & kepe them in the publicke treasurie, which thing was approued by the said Commissioners and at that verie time the said three coppies were consigned by the saide Secretaries, this was
done

done by the prudence & consideration of these wise men who knew how necessary this was.

The morow after being the first day of May about seven of the clocke in the morning the said Lord of *Eureux* was in present readines to continue the said conference, when as in deed he went his waie for that the saide Sr. *du Pleffis* had sent him word that he could not come thither by reason of indisposition and sore sicknes & that it should be after dinner if his health would permit him, & in deed the Phisiciõ reported that he was very sicke, and the bruit went that he was in danger of death, some said and beleued that he fained him selfe to be so sicke for that he would returne no more vnto so hard a combate, whereof I referre me to the truth & vnto the iudgement of the wise. Such was the matter that by the occasiõ of this sicknes there could be no farther proceeding vnto the accomplishment of the pretended examine, and the said Sr. *du Pleffis* gaue the King to vnderstand by the said Sr. *de Fresne* that his health would not any whit permit him to go forward in the conference & when he should come to *Paris* he would consider what should be done in the matter.

Thus the saide Lord of *Eureux* remained

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francke and free of his obligation, victorious and full of glorie & hauing attended his champion, gotten the feild by meanes whereof his Maiestie licenced the Commissioners to goe their waie, and iudged that it was not needfull for the saide Lord of *Eureux* to endeuour any more to continew the saide conference if so be that the saide *Sr. du Plessis* should not make instance and request.

The day following being saturday the 6. of the saide moneth, after the saide Commissioners (or the most part of them) were departed from *Fountainebleau* for to returne vnto *Paris*, the saide Lord of *Eureux*, caused his bookes to be gathered together and packt vp, to carry them againe vnto the saide citie from whence he had brought them, whereof the saide *Sr. du Plessis* being aduertised (who was made to beleue that the saide bookes were already carried away) gaue the Lord Chancellor to vnderstand by the saide *Sr. de Fresne*, that he was better in health, how that his feiuer had left him, and if so be it pleased the King he was all in a redines to enter againe into conference. To this the saide Lord Chauncelor answered and sent him word that if he was of this minde, he should aduertise the King and the Lord of *Eureux*, there-

therefore, and that the Commissioners might be sent for againe, or els choose some others. And albeit that the bookes of the said Lord of *Eureux* were packt vp they were not as yet carried away. And at the same instant the Lord of *Eureux* being informed of this which hath bene faide, answered that for his parte he was in a redines & could receaue no better newes then this, which being reported vnto the saide *Sr. du Plessis* (who thought to haue taken the oportunitie of time) changed his purpose and sent presently againe by the *Sr. Desbordes mercier*, that his fieuer had taken him againe, how that his sicknes was stronger then him selfe & coulde not execute that which him selfe had requested, and that being at *Paris* he would farther aduertice the. This is the breif somme of all that which passed in the aforesaid action as farre as my memorie is able to remember hauing seene and vnderstood in person the greater part hereof, and the rest whereunto I could not be present for that it passed before and after the saide conference, I haue receaued from many, graue, faithfull and agreeing witnesses wherein most manifestly appeareth the greate prouidence of Almighty God, who in such affaires as these when he thinketh best, interpo-

seth him selfe, maketh his maruailes to be seen not only at the desigment & beginning thereof, but also in the progresse governing & successe thereof, making hard things most easie for the shewing forth of his glorie, possessing the harts of Kings at his pleasure, fashioning and teaching of them by his power, according to his waies and commaundements for his and their honour, whereunto concurred verie fitly the good nature of the King capable of all vertuous and good conceites: The reuerence, obedience, & fidelitie, which his Maiestie hath generally gotten through out all his subiectes, helped very much in this matter: But we must also belecue that the generall and perticuler praiers, continued as well at *Paris* in the religious houses and monasteries made by the commaundement of the Lorde Bishoppe of the said place, as those who (by the commaundement of the King) haue bene made very solemne in the said Church of the *Mathurins* of *Fontainebleau* on the day of the saide conference haue yealded most happie accomplishment and perfection.

*Praise be vnto God and honour vnto
the King for euer.*

Amen.

NOvv for that the saied *Sr. du Plessis* (or those of his opiniō) thought to couer, or at least to diminish the shame which they receiued in this notable conflict, haue raised a bruite, and published many litle discourses in maner of an Apology vpon this subiect, & they vaunt and boast to make readie an other much more āple, where they wil not faile shamelesly to denie, all that euer they can be able of manifest truthes, & doing this to reprooue the good faith of the King, and of the publicke actes, together with most worthie and irreproueable witnes who haue scene, heard, and assisted vnto all that which passed vpon the saied subiect, the which can not iustly be complained of by any sleight or shift which they shall be able to bring. Likewise they attache some of the Iudges or Commissioners of the saied Conference, and against all forme and out of reason they go about to vpbraide and reprech them. Breifly they do that which Heretickes are accustomed to do, and haue alwaies vprofitable practised in the like euent. I haue taken occasion to make an end & conclusion of this Discourse in these few wordes of a holesome and charitable aduertisment vnto the saied *Sr.*

du Plessis, if it please him to take it in good part (as I beseech him to do) and say vnto him that the importāce of this so serious an action, respecteth not only the publicke interest, but also his perticuler good, wherof I can not but haue a charitable care intermedled with compassion, not only for that he is a Christiā capable of eternall life (for the which God hath created him) but also for his naturall giftes, wherwith he is bound to do seruice vnto God that therby he remaine not vngratefull vnto him.

I doubt not that hauing a good and gentle spirite, he will not hardly beare, and sharply feele, the same which he hath receaued by his owne fault in the saied accident, who made the wholle company to see in the day of the saied conference, how much his afflicted spirite had power and action ouer his body (with out saying any more) and I maruell that no worse happened vnto him, and it may be that this greefe will accompanie him long time if he seeke for no other remedie.

The naturall Philosophers and Phisitions, do witnes, that excessiue motions in man vpon a suddaine accident, be it ioy or sadnes, are of force sufficient to oppresse him and take away his

his life, by ouer great dilating or detracting of the said passions.

Plinie Cap. 53 lib. 7. Tom. 1. Histor. Natu. in rehearsing notable examples, emongest others he writeth that *Sophorles*, & *Dionisius* the tirant of *Sicile*, died both with ioy by receauing newes that the price and praise of tragicall poets was brought vnto them, and that *Diadorus* the *Logician*, died with shame, for that he knew not how to answere presently, vnto a pleasant demaund, which *Stilbo* made vnto him.

It is a pitifull and a strong thing to die with ioy, (whereunto many thinke wemen to be more subiect then men) but to die with sorow and sadnes, principally after dishonour, is not so much to be complained of as some thinke, and some men are of opinion that death after dishonour is good fortune.

But albeit that these thinges are naturall (as I haue said) yet notwithstanding they ought to haue no place emongst wise & prudent men but especially emongst Christians who ought to haue a more stout and couragious spirit: hauing learned by the word of God that those which for their sinne and proper fault haue receaued dishonour by coming to repentance,

amendment and correction of their wicked life, are heaped vp with honour, farre greater then their shame, and receaue the benediction of God.

Magdalene S. Peter, the good Theefe and diuers others mentioned in the scripture do giue testimonie hereof, the memorie of whom (after many enormous faults committed by them) is at this present most glorious, and I dare say that their former wicked life, trew repentance following serueth to giue a greater glasse and fairer shew vnto their conuersion.

S. Augustine one of the most great and learned fathers of the Church, was for many years an Hereticke, poisoned with the error of the *Manicheis* hauing a natural and good disposition of spirite was drawen by his mother *S. Monica*, to conferre with *S. Ambrose* an other great Doctor and Bishop of *Millan*, by whom he was conuincd and instructed in the Catholicke religion; who would haue iudged this victorie by the simple sense of man. This was a greate shame vnto *S. Augustine* to be thus vanquished, but to iudge it spiritually and Christianly, it was a very glorious shame, for the which in steed of greeuing him selfe & obstinately standing in his error he gaue thanks vnto

vnto God, made him selfe a Catholicke, and for remembrance of this notable victorie, *S. Ambrose* and he one after an other by turne composed this worthy Canticle *Te Deum laudamus* which we doe dailie sing in the Catholicke Church. I wish with all my hart the like good vnto *Se. du Plessis, Mornay* for the honour of God and for his owne saluation, and I dare be bould to say that in this he shall declare his good spirit and iudgment, and that it shalbe vnto him the greatest profit and honour that euer he receaued, and that he shall gett more loue, credit and reputation in one hower then euer he had or shal haue through out his whole life in the false religiō which he now professeth this is a matter which he shall very quickly knowe if he would profoundly thinke thereof with the inuocation of the grace of God.

I humbly pray the diuine goodnes that it may happen so, and that this first conference may be but as a preface or preamble of the second more honorably and profitable for him, which he may do with the said Lord of *Eureux* whensoever it shall please him, or with some other whom he shall thinke good of our Prelats and Catholicke Doctors, brotherly to declare vnto him in perticuler the iustice & veritie

tie of all the articles of our faith which are in controuersie, these would be a glorious and charitable worke both vnto the one and the other and I assure my selfe that they will do it with greate good will and affection.

A way therefore with all those *Apologies*, which are not good but to painte and disguise and yet neuerthelesse haue no kind of force against the presence and Authoritie of so greate a King, and that of so many famous and learned personages as well of the Catholicke religion, as of the new pretended religion, who were present at the said conference, no more then against the auncient actes which haue bene made with like solemnitie.

The reproches which were made at this present, nothing to the purpose against the iudges and Commissioners of the saide conference, are also of litle force, for besides that they are persons of honour, and with out any touch of blame it is to late now to aduise them of the matter. for that then at the conference and before the conference the saide Sr. *du Plessis* might haue done it freely and iudicially and it may be that the drawing backe from ending of the matter which he then pretended might haue had an apparence of better ground
vpon

upon this pretext then upon the others which were taken by him.

In fine all this is no other then vanitie, and of to litle effect for to leaue the saluation of his soule and to oppose him selfe against the truth which can neither be vanquished nor prescribed by any time what soeuer (as the scripture saith) being more strong then wine then women, then Kings, and all other things of the world, for God is truth, which he loueth defendeth and authoriseth and maketh to vanquish all other things of the world.

Nothing is so deare as the saluation of our soules, neither is there any thing for the which a man ought to take greater paines, and nothing is more contrary to saluation then to follow the counsaile of peruerterd soules, neither any thing is more dangerous to mainetaine any one in error, then to vse falshoods & lying, to aide him selfe with false pretextes, and faire shewes, vnder the which is nothinge that is firme and sure.

It is alwaies ouer great flattering of a man selfe, to thinke to saue him selfe from all mischances which can happen vnto him by craftie delaies and subtile proceedings, and his error may easely be knowen if he would onely coll-

consider how that of 500 falsehoods objected against him and maintained to be in his booke there hath not bene as yet any meane frō him to iustle or encounter with 60 in writing, that of 60 he would choose out but 19 and those not altogether but here and there as it pleased his fanſie and ſerued beſt (as he thought) for his aduantage, and of 19 were only examined 9 wherein he was but euell led or guided. *Si in Viridi ligno hac ſunt, in arido quid fiet.* What is this therfore, what would it haue bene if the 19 places had bene examined, & much worſe if the 60 had bene likewise. But what ſpeake I of theſe, Alas what would this haue bene, if the wholle 500 faultes had bene ſtrictly examined: and what will it be if hereafter they ſhall be examined, as in truth very ſhortly it ſhall be done by writing very plainly and with greater aduantage, ſince that the ſaid Sr. *du Pleſſis* could not ſuffer it to be done in his preſence, without great loſſe of his health.

And therfore at this preſent, what need is there of theſe painted *Apologies* which (as I haue ſaid) haue bene ſet forth; ſince that the way of continuing the ſaid conference hath bene altogether free and laide open vnto him for to purge him ſelfe from the ſhame, which

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as he pretendeth is now wrongfully imputed vnto him especially for that at his departure from *Fontainebleau*, he promised that at *Paris* they should heare newes of him, where he would consider what was to be done in this matter. But in steede of passing any farther in this matter and of continuing the said Conference (as then he seemed willingly to do) the Friday after being the 12 of May early in the morning before the Kings arriuall vnto *Paris* (which was the same day at night) he vnlogged or dispersed a brute and rumor, and went in great hast vnto his Bishopricke of *Samur*. He tooke counsaile about this matter with a great number of his followers and adherents where, by the assembled Councell it was found most expedient, that hereafter he should endeavour to repaire his shame by bookes and discourses with the least harme that he could, and this is it which at this present he doth verie vnprofitable as the effect therof will shortly declare.

Wherefore the more short the more wholesome, and the more honorable way for him to vndertake, is to reunite him selfe vnto the Catholicke Church, & to enter into the shipe, out of which he can haue no saluation, seeing that
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it is the trew Church & the immaculate spouse of our Sauour, in the which constantly assisteth and remaineth the holy Ghost, the spirite of truth (which is God him selfe) the same likewise is she who is adorned with all requisite circumstances for the finding and knowing of the truth. For first she hath Antiquitie: Secondly Vnitie of vnmoueable faith: Thirdly shee hath bene alwaies visible, and euer shall be. Fourthly she hath alwaies kept the continuall succession of Pastours agreeing in one faith, who haue preached and taught the same doctrine, not only in the chaire of *Rome* but also in the perticuler Churches which depended therof, & there is none other which hath these infallible markes of truth, which alwaies keepeth her selfe equall and right like the Geometricall Carde, sure and firme like vnto the Rocke, and shall endure eternally, maugre the teeth of hell and of all heretickes which hath persecuted the same vnto this present, and those which shall assaulte the same vntill the worldes end, who shall infalliblie perish euen as the other precedent haue done.

God graunt him the grace, and all those of his opinion likewise, to the intent that we all being vnited, and liuing vnder one God, one
faith

faith, and one King, we may see and enioy a compleat and perfect repose in his heauenly Kingdome both with soule & body. And that his Maiestie for the heaping vp and accomplishing of his victories, being the minister and proper instrumente thereof, may crowne his head in this world with this last so excelent and flourishing Laurell, and in the end receaue the crowne of glorie prepared for him in heauen, happely to liue there in all eternitie. Amen.

(*)

FINIS.